

Burma News

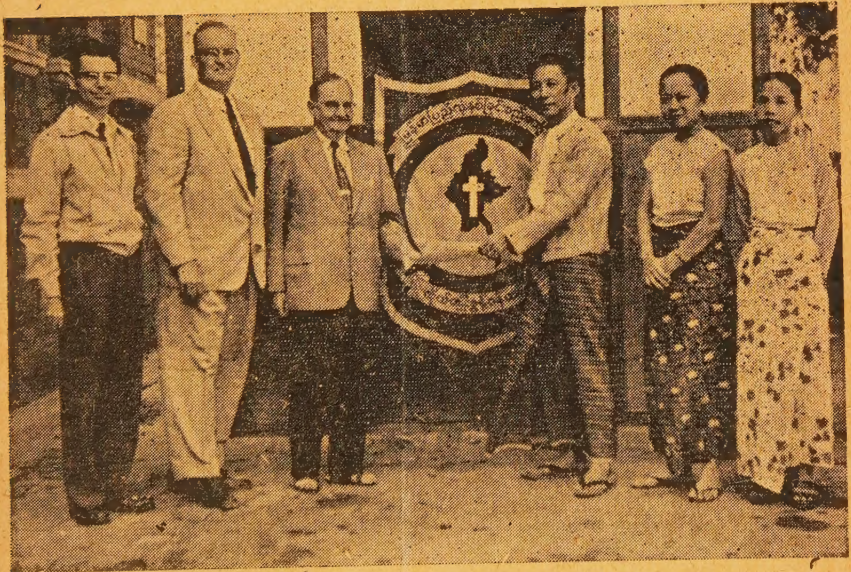
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CONVENTION ISSUE



MISSION SECRETARY SOWARDS HANDS OVER MISSION
RESPONSIBILITY TO BURMA BAPTIST CONVENTION
GENERAL SECRETARY TUN SHEIN.

N. 72
1959

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Prepared by

Lloyd G. James

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This issue is intended to serve as resource material for those seeking information on the life and work of the responsible field body in Burma — the Burma Baptist Convention. It does not tell the whole of the work done by various churches and Associations, but endeavors to show the part taken by the Convention in recent months as it strives to become effective in co-ordinating and giving leadership to the total Baptist program in Burma.

Cover Picture: Left to right. Rev. L. G. James, Field Treasurer, Dr. F. G. Dickason, Associate Secretary, and Rev. E. E. Sowards, Field Secretary of the Mission, handing over to Thra Tun Shein, General Secretary, Mrs. Louise Paw, Associate Secretary, and Daw Hla Myint, Treasurer, of the Convention. In the background is the insignia of the Convention.

Dr. BAPTIST

VISITS BURMA

Lloyd G. James

DR. I. M. Baptist, pastor of one of the largest Baptist churches in America, pushed back his well-scraped papaya skin and turned to his dinner companion at the Guest House of the American Baptist Mission in Rangoon.

"Rev. Sowards," he said, "I want you to know that this opportunity to visit our mission fields, and especially this visit to Burma, represents the fulfillment of dreams which I have had since seminary days. The faith and courage of our early missionaries inspired me greatly, and filled me with a keen desire to visit our mission fields one day to see first hand the fruits of their labors. Also, I had occasion a number of years ago to serve on a study commission on mission work for the Convention, during which I read the minutes of the Executive Committee of the Mission covering a period of several years. This helped me greatly to understand the problems which the Mission must face as well as some of the methods used in mission work. Now, to be here on the site of the labors of our first missionary I am filled with the greatest anticipation."

"Well, you'll find the Burma you saw on your way from the airport today is not the same Burma that Judson knew," said

the Field Secretary, "but the Christians you will meet here and in your tour outside Rangoon, and the work you will see, are very much the fruit of his labors as well as the labors of a host of missionaries who have followed him in the past 145 years. By the way, you are arriving at a very good time to study our work today. Our Reference Committee meetings begin tomorrow. Now, if you would like, I'll show you around the Headquarters compound a bit."

As they walked along, Rev. Sowards pointed out the large Cushing Hall where meetings of the Burma Baptist Convention and other large gatherings are held.

"The Convention that just met here had around 2000 delegates plus another 1500 visitors. This was one of the smallest attendance in years, due in part to the fact that the usual concessions on rail and boat were not granted this year, and in part to the unsettled conditions in the country. Last year there were over 5000 in attendance in Mandalay."

"Why that's almost as large as our conventions in America! Let's see, as I recall there are around 200,000 Baptists roughly in 1700 churches in Burma. A remarkable



attendance!"

"Here are our offices. On the ground floor we have the offices of the Burma Baptist Convention and the Publications offices."

"But where are the Mission offices? There's no sign on the front of the building showing that the Mission is located here—only the one sign that says, 'Baptist Headquarters'."

"That's right. That is probably symbolic of a change that has been taking place on our field in the past few years. The responsibility for the work has gradually passed from the Mission to the Convention until today it is the Baptist work in Burma, and not the Mission work in Burma. My own office is in one of the corner rooms of Cushing Hall, and the Field Treasurer's office is upstairs

over the Convention offices. Our offices work together in the work of the Convention. Upstairs you will also find the offices of some of the language convention secretaries. Tomorrow our Mission Reference Committee will meet here in the committee room across from the Convention offices."

"I'm certainly happy to be here to attend those meetings, especially after reading of mission history being made through the EC minutes which I read a few years ago. It will be a thrill to be on hand while a new chapter is written."

The next day Dr. Baptist sat through the discussions and motions of the Mission Reference Committee, and when the meeting was finished he walked back to

the Guest House with the Field Secretary.

"I don't understand," said the pastor from America. "I kept waiting for discussions on various parts of the program in Burma, but the only matters discussed were those pertaining to mission property and the personal needs of the missionaries. Do you mean that the meetings are finished? When do you care for the items connected with the program?"

"You will remember I said Committee *meetings* would be starting today. Tomorrow the EC of the Convention begins its sessions, and will probably continue for several days. In these sessions all the items concerning the Baptist program in Burma will be discussed. These were formerly handled by the Mission EC, but now since the change-over the Mission, as you noted, handles only items that concern the personal needs of missionaries, such as their housing, their financial matters, their children's schooling, and so forth. We also handle the care of Mission property as long as it still belongs to the Mission, but we are now working to turn this over to the Burma Baptists as soon as they are ready to receive it. Our Field Treasurer is giving much time to this these days."

For the next several days Dr. Baptist witnessed the meetings of the Burma Baptist Convention Executive Committee, and had

fellowship with leaders from all over Burma. At a tea given in his honor by the Convention leaders he sat at a table with Rev. Sowards and Thra Tun Shein and Mrs. Paw, the General Secretary and Associate Secretary, respectively, of the Convention.

"This has certainly been an enlightening experience to me," he told the group when given an opportunity to speak. "I came to Burma hoping to see the fruit of the work of our missionaries through the years. The fruits I expected to see were to be the converts won and the churches built. I have seen another fruitage which is more thrilling still. I have seen that the work is not the result of the work of the missionaries only, but also of faithful Christians of Burma. More than that, I have seen converts to the Faith acting as representatives of churches, trained and capable in carrying on the affairs of the Kingdom in their country. I shall be happy to report to the churches of America the proud new position of our Mission in Burma, a position of partnership working, helping and sharing where needed in the great work of the Burma Baptist Convention. I shall also try to encourage a number of our people to be present when you have your great Centennial celebrations in 1965. The American Baptist churches welcome the coming of age of their daughter churches in Burma."

THE BURMA BAPTIST CONVENTION

REACHES OUT

The Burma Baptist Convention, organized in October 1865, was for many years chiefly an organization for fellowship and inspiration. In recent years, however, it has accepted increasingly greater responsibility for carrying on the Baptist program in Burma, until today it bears the full responsibility for this program, aided by missionaries and funds from the parent American Baptist Foreign Mission Societies.

In carrying out this responsibility the Convention, through its officers, evangelists, and committees, seeks to reach out to all of Burma with a full program of:

EVANGELISM—through home mission work sponsored by the Convention, and through the use of modern methods of evangelism such as audio-visual aids, and the Community Center program.

CHRISTIAN NURTURE—realizing the church as a responsibility to aid in the growth of the individual Christian as well as the church at large, the Convention maintains training institutions, schools, cares for its young people with Student Aid and youth work, and encourages the development of Christian homes.

CHRISTIAN SERVICE—recognizing the Christian imperative of ministering, the Convention maintains its programs of service through medical, agricultural and relief work.

The following reports will endeavor to outline in gist form what the Convention is trying to do in these various areas of responsibility. Fuller reports on some of the subjects may be found in preceding issues of the BURMA NEWS.

THE CONVENTION REACHES OUT THROUGH EVANGELISM

REOPENING WORK

IN LOILEM

By Wm. D. Hackett

A Former Mission Station is revived through Convention Outreach.

THE mile-high town of Loilem in the Southern Shan States has developed into an important government and military center. It is the most significant road junction in the S. S. S., the point at which roads from Taunggyi, Lashio, Kengtung, and Mongnai converge. Together with Panglong, six miles away, (where the B. C. M. S. have a hospital), it is the trade center for an area of hundreds of square miles.

In the once-in-five-day bazaar Shans, Paos, Lisus, Black Karens, and Striped Karens come to sell their produce and buy basic needs, salt, dry tea, cloth, flashlight batteries, and notions.

There is a Baptist Church in Loilem, and a small mission church in Nawng Pan, a Black Karen village near Panglong. These were established by early American missionaries, Dr. H. C. Gibbens

being the last.

In this "Khit thit" (new era) in the life of the church in Burma the Burma Baptist Convention is reopening missionary work here. The salary of the worker is in the budget, and the search is on for the right person.

A dispensary with room for a few inpatients opened in December, with Daw Miriam, R. N., in charge, carrying on medical work on a self-support basis. A qualified doctor is on call, on a volunteer basis.

Plans call for the construction of a residence for the Convention missionary in the near future.

The S. S. S. Home Mission Society within the past few years opened a promising work among the Lisus of this area. A high calibre national worker will certainly give new impetus to evangelistic work among many peoples of this territory.

—THROUGH EVANGELISM

Convention Undertakes New Responsibility in Difficult Area

THE HOME MISSION PROGRAM IN THE WA STATES

by Thra Aung Din

The Wa States of Burma occupy the Northeastern part of the Shan States and the hilly land that lie to the East of the Salween river. The land is rugged with high and steep mountains with very small and narrow valleys in between.

Ninety-Five percent of the people of this area are Was. The remaining includes Shans, Lahus, Kachins, Lisus, Chinese and a few others. The Shans and a few Was have already embraced Buddhism but Buddhism again is wrapped up with Spirit-worshipping.

Those who have not embraced Buddhism sacrifice buffaloes and some even go further, sacrificing human heads. Most of the Kachins, Lisus, Lahus, and well over a thousand of Was have accepted Christianity. The Christian idea of God who created the World and the things in it, the God who saves mankind from sin through the vicarious death of His Son Jesus Christ, and the educational program of the Christian mission,

appear very acceptable to these people.

There are sixty churches in the Wa States, with 2905 male and 2764 female members. Seventy were baptised in the past year. Local contributions in the past year amounted to K6200 for church work, K3610 for educational work and K557 for benevolences.

The Convention has adopted this area as a home mission area, and plans are being drawn up for evangelistic outreach, as well as help in agricultural methods. The need for this latter is evident from the high incidence of growing and using opium. An alternate source of income must be found if this evil practice is to be overcome.

We have pastors who teach at times in each Christian village and set up Central Schools in each of the three areas. We are in need of more consecrated pastors, teachers and evangelists. Kindly pray so that the Lord's Kingdom may spread far and wide in these Wa States.

A Thrilling Story of Christian concern among the Kachins

KACHINS EVANGELIZE HEADHUNTERS

by Herman G. Tegenfeldt

THE encouraging work among the Naga people of Northern Burma began at the Kachin Baptist Convention in April 1954. A Kachin school teacher related how in the Naga Hills, not far from his school, three Naga young people were selected for sacrifice to the evil spirits, in connection with a big animist festival. Before the teacher and others reached the place, two of them had been sacrificed. They were able to purchase the third and thus save his life.

The several thousand Kachins present at the Convention were shocked and deeply moved, and voted to begin missionary work among the Nagas, who inhabited the hills near the Burma-India border. An experienced preacher from the Bhamo area volunteered to go as the first missionary.

Since 1954, schools have been opened in three villages. More than 80 Nagas have turned to Christ and have been baptized.

This new work is supported by

funds raised in Burma, and from America. In addition to giving it a large place on their budget, the Kachins have on three occasions collected funds (one year, used clothing, too), and at Christmas time have sent a gospel team to the Naga Hills. Inasmuch as the Kachin Convention is a constituent part of the Burma Baptist Convention, the Convention has also shown an interest in the work.

The greatest need, however, is for capable Kachin missionaries. Of the three experienced men now in the work, all of them left needy churches in other areas to answer the call. Inexperienced young people have also been sent, because no one else was available. Three of these have now returned and are in training at the Kachin Bible School.

The more heavily populated areas of the Naga Hills are still untouched. The Kachins are concerned, and as soon as the men can be found, will be sending out to these "Regions Beyond."

New Convention Worker Reports on Kengtung Work

NEW EFFORTS IN KENTUNG

by John Po

“I AM from Wanpai”, said a Hill Shan visiting me, “It is about four miles from the Chinese border”.

As he carried on I was surprised to learn that there was a church at Wanpai with two places of worship to the southeast and northeast of the village. How came there to be a church there? “Years ago, Saw Maung Myat, a Karen evangelist came to us and later became our pastor for a number of years. He left us about 18 years ago. Since then we were without pastors—the last time we were visited was about 10 years ago by Rev. Thra Aung Din.”

There was a time when Kengtung was a flourishing mission station. Louise Hastings Memorial Hospital, the A. B. M. School, the Leper Asylum, and the two dispensaries at Mongyang and Mon Hpyak were the pride of the Mission. Due to unavoidable

circumstances, the work in Kengtung has been on a standstill for a number of years.

The work has now been re-started cautiously, due to lack of funds and workers. A school house on a five year plan has been started. Though much is to be desired, the educational work is on the move.

Kengtung Christian Hospital, started about 3 months ago, has already earned a good reputation.

Outlying churches have been contacted and reorganized. And encouragement has been given to the board of deacons of the churches to hold on until qualified pastors have been obtained.

Where and how could we get pastors was the question put to me. “I will try my best—I cannot say when—but when you get one, he will a be real good one. Pray.” That was all I could say.

NORTHERN CHINS EVANGELIZE REMOTE AREA

by Robert G. Johnson

FAR to the south of Falam and Haka, at least 12 days trip by horse from the mission station at Haka, lies the Kanpetlet area of the Chin Hills, the last large unevangelized area among the Chins.

The Kanpetlet people were quite untouched by evangelical mission work until 1950, when the first evangelist, Khoh Thung by name, went down to a border village. Khoh Thung had just finished his three years Bible training at Haka and volunteered for work among the Kanpetlet Chins. He himself is from the Zotung area, north of Kanpetlet, and knew some of the language. We commended him to the Lord's care and warned him not to rush foolheadedly into dangerous situations, for we had heard of the violent temper and the fickleness of the Kanpetlet people.

Khoh Thung entered the village of Tawinam in 1950 and has been there ever since. There is now a church building in that village, and several church congregations in it and some surrounding villages. The baptized believers now number just over a hundred.

In 1952 three other evangelists joined the work. These are To

Uk, Kai Dawi, and Caih Kio. In 1953 another man, Lung Tum, went down to help out. He established headquarters at Mindat, the governmental centre of the area, and the former three are in strategic places in the district.

The five evangelists work under the direction of the Zomi Convention which, unfortunately, is not able to provide an adequate financial support for them. The conversions are not many yet, and the strength of the church is only 300 or so. Reversions to animism occur, and in some ways the young work seems unpromising—but we remember that in Tiddim, Falam, and Haka areas, at first, the situation was the same. Then we know that the future is as bright as the promises of God.

Only one of the five evangelists is able to use Burmese. It is a handicap, for Kanpetlet is the one Chin area where Burmese is used considerably. My judgment is that the one greatest need of the Kanpetlet work is for a well educated American or Burman missionary to live in the area and to superintend the work. Properly supported and supervised we could have 3000 converts within fifteen years.

A Noted Doctor Has Time For Evangelistic Work

CONTINUING WORK AMONG SHANS ON CHINA BORDER

Dr. Ai Lun, Surgeon in Namkham hospital and recent visitor in US., has always had a keen evangelistic interest and has taken a hand in evangelistic work among Shans of his area.

by

Dr. Albert Ai Lun

OUR 1944 Shan Baptists, living in the midst of 50,000 strong Buddhists along the China/Burma border in the North of Burma, are trying to launch out into the deep. As God's children and a part of the great B.B.C. family, we are experiencing the joy and satisfaction of taking the gospel to the heathen. Our outreach falls under these heads:

(1) *In Direct & Personal Evangelism.* Audio-visual aids, e.g. movies, contributed to us by Baptist friends in America effectively help us to interpret Christianity in word and action. When a record crowd of 5000 interestedly watch our religious movies for 3 hours in drizzling rain we are encouraged to go forward.

(2) *Our Mission Schools.* These form a strong link between Buddhist parents and us through a cordial parent-teacher relationship.

(3) *Leadership Training* needs to be developed to produce sufficient workers. We sing praises to God for 7 young Shan volunteers now being trained in Insein seminaries.

(4) *C.E. and Christian Women Societies* enthusiastically share the responsibilities of the Church. Their village evangelistic campaigns are bringing in more and more Buddhist converts, some professing the Christian Faith against strong opposition.

(5) *Our Lay Church Members*, realizing the task before them, are unitedly witnessing for Christ through personal evangelism.

(6) *Our new Hill Chinese and Paloung Christians*, by their strong faith and efforts, are giving us a new vision and courage to reach out to other racial groups, e.g. the Indians and Animists living among the Shan Buddhists in this beautiful Shweli Valley.

A new method of Evangelism is used as

THE CHRISTIAN CENTER OPENS IN RANGOON

by Harold Schock

THE basic concepts of what a Christian Center is and how it operates are still new to the East. Burma Baptists know the University Student Christian Center, but early in 1958 we were assigned to develop the wider community type Christian Center work in the Rangoon area.

Our first task, finding a location, proved most difficult. In overcrowded Rangoon a building or even a room is had only at a premium. Our searching in the congested areas of the city for a proper location was in vain. Perhaps this only emphasizes the need for a Christian Center program in the heart of this metropolis.

Finally a Christian school building only half occupied was discovered in a suburban tract about three miles from the heart of Rangoon. Christian and non-Christian leaders of this area were happy to welcome our proposed program.

Several conditions do *not* make his an ideal Christian Center

area. The children and youth are in no sense underprivileged. The families are not poor, but are at least average for Burma. Crime in the area is hardly known. A large adjoining football field provides ample space for play and recreation. Although these may be reasons for beginning a Christian Center program *elsewhere*, these become facts for making this new kind of work easier. We do not want an easy program, but we want a successful program. This hoped-for success is not an end in itself, but will become the tangible evidence that this kind of program can bear fruit in Burma.

One asset in this chosen area is the high percentage of Christians. About 10 % of the some 750 residents in this area are Christians. This is not many, but it is about three times the average for Burma as a whole. From this group stable leadership has already been discovered. The other 90 % provide an amazing evangelistic opportu-

ity. Indian, Karen, Chinese and Burmese non-Christians who would probably never enter a Christian church freely come to the Center to play, read, learn and have fellowship.

The Center opened the first of August 1958. Within three months over 160 people registered. Activities include Sunday School, story time, and games for the children; craft, typing and sewing classes, games, clubs and reading for the teenagers; and orchestra, English classes and recreation for the adults. For sixteen definite activities each week besides free play time, we have nineteen volunteer leaders. Though mostly untrained, they are willing to learn.

Mission schools have long been the outstanding evangelistic arm of the Burma Mission. In recent years

state schools have sprung up all over Burma. This is good. But in many cases it has meant we must reorient our thinking and emphasis to maintain our outreach for Christ. The Christian Center is a result of this reorientation.

How effective this program will be in winning people to Christ is yet to be seen. People are not preached at, and listening to a Bible story is not compulsory before game time. But through conversations and demonstrations of Christian love as well as through the songs and stories of Jesus, we expect results. It is our earnest prayer that with this new facet of evangelism in Burma the redeeming love of Jesus Christ will work its miracle of grace in the hearts of many.

CONVENTION VITAL STATISTICS (1957)

<i>Language Group</i>	<i>Churches*</i>	<i>Members</i>	<i>Baptisms</i>
Burmans	64	4894	123
Chinese	1	104	10
Asho Chin (Southern)	30	2612	128
Zomi Chin (Northern)	150	32783	2177
English Speaking	2	67	33
Indian (Telegu & Tamil)	6	713	23
Kachins	80	29134	1562
Pwo Karens	162	13135	491
Sgaw Karens	814	84557	3100
Labu-Wa	171	11599	380
Mons	9	764	25
Shan-Taungthu	20	2308	331
Totals	1509	183210	8383

*Means organized churches with ordained pastor.

Audio-Visual

Aids

As Tools

of

Evangelism

by

Harold Schock

when it goes on boats, trains, oxcarts and is carried, but many villagers who have never before heard of Christ get the story of redeeming love impressed upon their eyes, ears and hearts. A few will come to a Christian church, More will come to hear an evangelist. But whole villages flock to hear and see whatever may be produced when the "bioscope" is set up in a clearing in the village. Selling of Christian literature usually accompanies the film, which enhances the evangelistic efforts.

For seven months during the 1957-58 dry season, we cooperated with the Burma Christian Council in sending Saw Samson to make itinerant trips into the countryside of lower Burma, to do Audio-Visual work. (This is already being done in upper Burma.) Although this was merely an experiment, success crowned the efforts. Therefore, plans are crystalizing to provide for a continuing evangelistic outreach in the districts of lower Burma through Audio Visual methods.

*The Burma Christian Council
also conducts an A.V.A. Program
See L. A. Crain's report in News
Vol. LXXI, No. 4, August 1958.*

CITY folks can see a show any time. When our Christian films are shown in the open around Rangoon, many people come. But the short, not-so-perfect films which we have are not so exciting as the commercial ones in the nearby theatre.

But in the districts of lower Burma, the people do not have the same opportunities. There a Christian film is received with great enthusiasm by all. Therefore, the Audio Visual Aids Committee now lends its movie equipment to district churches and associations upon request.

The result has been very favorable. It is hard on our equipment

EVANGELISM COMMITTEE ASSISTS CHURCHES

by Lloyd James

THE Convention has an Evangelism Committee whose duty it is to aid and inspire the churches in the all important matter of evangelism. To do this the Committee has organized three types of activities: the production of tracts, gospel team work, and the handling of a Bible Correspondence course.

In the production of tracts the committee seeks to find good material that is worthy of publication, and then to see to the production of this material in attractive form. The tract has been an important tool of evangelism in Burma since the days of Judson. At present however, this program is being inhibited by lack of sufficient funds.

Gospel teams have always been popular in Burma, and the Committee has sponsored a number of them in recent years. The members are usually drawn from the Divinity School, and the tours are carefully planned in advance. The teams try to visit areas not normally served by churches, but also they go to established churches

which find their programs helpful and encouraging. On a recent trip Thra Mooler baptized 20 Lisus who were mostly animist adults in the Mogok area.

Mrs. E. Fletcher started a Bible Correspondence course which the committee has been supporting, and which had enrolled over 4000 correspondents up to Convention time this year. Such courses are very popular, but need to be carefully supervised to be of greatest value.

The Committee is also always considering how the gospel of Christ can be presented in ever more attractive means, and it is towards this end that it works.

In addition to its home mission program, the Convention in recent years has had the opportunity to reach out through foreign missions. This has taken the form of aid to the Karen program in Thailand.

Work among the Karens in Thailand was started some years before World War II. With the help and encouragement of the missionaries in Burma, Karen evangelists crossed over into

Thailand and began work there. As a result of the work in those past years, there are now quite a number of Karen churches and they have formed themselves into a Karen Baptist Convention of Thailand. However, they do not as yet have trained leaders and are looking to the Burma Baptist Convention for leadership at this time.

Last year a team of four Karen leaders went over to visit the churches and to conduct vacation classes. This year again another team of three went over to begin regular summer Bible training classes and one member of the

team will stay back for one year.

In doing this, the Convention's share is to find those who are willing to go and to care for the families of these leaders. The American Baptist Mission is now operating in Thailand, but since they are a new mission they look to more experienced Burma for help.

The Convention has recently received also from the East Asia Christian Conference of the World Council of Churches a request to recruit and send workers to East Pakistan where the need is great for Christian witness.

Besides the programs undertaken by the Convention which have been outlined here, all the language associations as well as the local churches have their own evangelistic programs. In fact, evangelistic outreach has always been considered the prime responsibility of the association, with each group going its own way in organizing its own program, and with no common program for the whole of Burma.

With the enlarged vision for the whole of Burma which the Convention has, it is becoming recognized that the Convention must give the lead in the home mission program as well as in co-ordinating the efforts of the local groups.

The reports given above, therefore, do not represent the total effort in evangelism in Burma today, but only the part which the Convention is taking in this great task.

THE CONVENTION REACHES OUT THROUGH NURTURE

THE RELIGIOUS EDUCATION PROGRAM OF THE CONVENTION

by Sayama Luella

THE Religious Education Committee of the Burma Baptist Convention has the very important task of producing materials for Religious Education work in Burma. The materials so far worked out and prepared by the Committee are as follows:

I. Sunday School Materials **A. For Children**

The Sunday School lessons and materials for children of three age-levels—Kindergarten, Primary, and Juniors—have been worked out by three capable and experienced persons, Miss Alice Mae Simmons, Daw Hannah, and Thramu Naw Paw. They are prepared in two main languages in Burma, i. e., in Burmese and Sgaw Karen, and are published quarterly. All the

churches in the big city of Rangoon, as well as the small churches out in the districts all over Burma, are using them and find it very successful. There is also a packet of pupils handwork

A very important part of the program of the church in a country where Christians are in a small minority, and where a strong cultural religion exists, is the nurture and growth of its members. Realizing this, the Convention has undertaken various programs to promote Christian development.

materials that goes along with the quarterly lessons for the teachers. This handwork material is in great demand, as the children are so eager and happy to use it.

B. For Adults

The adult Sunday School lessons for this year are prepared in English by Mrs. Lloyd James who is able and willing to help our committee in this great task. After she has prepared the lessons in English they are sent to different racial groups in Burma where they are translated, printed, and then distributed and taught in their own languages such as Burmese, Sgaw Karen, Pwo Karen, and others.

II. Daily Vacation Bible Schools

The second aspect of our work is conducting Daily Vacation Bible Schools. These schools are mostly conducted by the students of the Divinity School and Bible Schools and Theological Seminaries in Burma at the end of their school year during their summer holidays, from February to May.

Last Summer, there was a total of 5,789 children taught by 326 teachers at 119 different places among all the races and tribes of Burma. On the whole the schools produced good results, such as better manners, better cleanliness, politeness, helpfulness at home and at school. In some villages

the children had never known how to sing, and it is a difficult task to teach them. But when taught they are so interested in music that it is a thrill to the workers. There were also some converts from the Buddhist homes that were baptized. In many places there were invitations, saying, "Please do come again next summer and teach our children."

III. Leadership Training Course

Besides the two main features of our work mentioned above, we also sometimes hold "Workshops" or Institutes for Sunday School teachers and workers. The last was held following the BCC meetings in Rangoon in 1956, which was well attended and brought a good response.

We were also very fortunate in September and October of this year to have Miss Florence Stansbury, a specialist in children's work, to be with us and help us. During this short visit she held "Two-Day Institutes" for SS and Day-School teachers at five places in Burma—Rangoon, Yedwinyegan, Maubin, Maymyo, and Kutkai. Altogether 448 teachers attended and the response was very good. On behalf of the Religious Education committee I wish to thank the Mission Board in New York for making it possible for Miss Stansbury to be with us and help us.



BURMA DIVINITY SCHOOL GRADUATING CLASS AND FACULTY 1958

Standing : F. G. Dickason, U Ba Hmyin,

Thra Mooler, L. G. James, M. A Combs, H. A. Schock,
Thra Mg Bu.

Sitting :

Miss D. Rich, Mrs. P. Thaung Win, Dr. Chit Mg, Saw Tha Moo, Ko Tha Din, Saw
Jerry Lin, Dr. P. D. Clasper, Miss M. Sawin, Miss M. Beebe.

THEOLOGICAL SCHOOLS PREPARE LEADERS

by Erville E. Sowards

GOOD preparation is necessary for those who are to nurture our physical bodies. We require thorough training for the doctors and nurses who will take care of us when sick. We also desire good training for the teachers who are to help educate our children. It is even more important that those who are to guide the nurture of our church members and promote their Christian growth should be equipped with the best training available. Thus theological education for the future leaders of the Christian Church in Burma is one of the most important activities of the Burma Baptist Convention.

There are 3 general levels of theological education in Burma:

The first level provides about 2 years of training, usually in a vernacular language; the second level provides 3 or 4 years of training in a vernacular language; the highest level we have in Burma is the Burma Divinity School, which provides 4 years of training in English for High School graduates.

The first level schools which have been recognized by the

Burma Baptist Convention include the following (the numbers in parentheses give the enrollment for 1958-59):

Karen State Bible School at Kya-In (55), Ko Tha Byu Bible School on the Bassein—Myaungmya Sgaw Karen field (61), Kachin Bible School at Kutkai (30), Zomi Bible School for the Chin Hills (22), Pangwai Bible School for the Eastern Shan States (13), Shan State Bible School at Taunggyi (23).

The second level schools include the following schools on Seminary Hill: Burmese Women's Bible School (20), Karen Women's Bible School (86), Burman Theological Seminary (36), and Karen Theological Seminary (88). The Pwo-Karen Bible School (42) is on the Ahlone Compound in Rangoon.

The Women's Schools give a 3 year course and the Seminaries give a 4 year course for men.

The Divinity School gives a 4 year course for both men and women, and in addition has a Preparatory Class, in which those who are weak in English take

a year's work in preparation for the regular class.

In addition to these "recognized schools" there are some others which have been established by local groups in an effort to meet local needs for workers with some training, but who are not able to meet the entrance require-

ments of the "recognized schools" Or other factors may have influenced the starting of schools, such as the Gospel School on the Tharrawaddy field, the Jungle Bible School on the Tavoy field, and the Rainy Season Worker's Class for the Asho Chins at Thayetmyo.

TODAY AND TOMORROW WITH BURMA BAPTIST YOUTH

by Milt Combs

WHEN it comes to teaching and demonstrating the truths of Christianity to young people there are no short-cuts or substitutes. Whether Christians live in America or Burma, they have the perennial task of influencing their young people to become mature, dedicated Christian men and women.

In Burma, the Burma Baptist Christian Endeavour Union (BBCEU), a member body of the Burma Baptist Convention, has this important responsibility of confronting Baptist young people with the Christian gospel in an effective and meaningful way.

This is by no means an easy undertaking for the BBCEU. The young people of Burma have not only suffered the ills of World War II, but within the last decade they have also tasted the bitter fruits of civil war. Their needs are many and finding ways to meet them is a great challenge.

Week-day Program

One of the ways the BBCEU is trying to meet the needs of its young people is through a new week-day Christian center type of program. This program is designed to provide young people with a variety of experiences—play, wor-

ship, study, creative and others which will help Baptist young people "grow in the grace and knowledge of Christ," and also help them realize that their Christian faith is related to all of life. Although the idea for this type of program was only recently introduced, there are several Baptist youth groups who have already started this kind of program in both rural and *urban* areas. What has been the response to this type of program? So far, both young and old are saying, "This is the kind of program we've needed and wanted."

Camping

In spite of the unsettled conditions in Burma, each year more and more Baptist young people are taking part in summer and special camping programs. Because of this there is not only a need for better camping programs, but an urgent need for permanent camp sites. Up to the present time the BBCEU hasn't been able to realize its plans to establish permanent Baptist camp sites. But it has the faith that in the near future a way will be found to make it possible.

Publications

The Baptist youth of Burma are very proud of their *High Call* magazine. Its circulation is steadily increasing, and it is almost a self-supporting venture. As a matter of fact, some authorities in the field of Christian publications

have made the comment that Burma *High Call* is perhaps one of the best Christian youth magazines in South-east Asia.

The BBCEU has also begun to produce other literature of interest to young people. Most of this is in terms of resource materials for youth workers. Other materials are of a devotional and biographical nature.

Evangelistic Rallies

The BBCEU has sponsored many rallies in the past, but few of these have been of an evangelistic nature. The BBCEU is now carefully considering a program to sponsor regional and national evangelistic rallies for the purpose of winning young people who have not yet accepted Christ as the Lord and Savior of their lives, and influencing young people who are nominal Christians to rededicate themselves.

The future of youth work in Burma looks promising. But its success will depend upon something more than well-made plans and attractive programs. Its success will greatly depend upon Christian adults, both in Burma and abroad, who are willing to give their continued spiritual and material support.

Like their spiritual forefather William Carey, the Baptist young people of Burma are determined "to attempt great things for God, and expect great things from God" both today and tomorrow.

HIGHER EDUCATION FOR BAPTIST YOUTH

by Harold Schock

A University education is increasingly sought after here in Burma. That is as it should be. Rangoon University has swollen to over 10,000 and more wish to come than can conveniently be accommodated. Mandalay and Moulmein colleges have likewise grown.

This increased enrollment has included many of our Baptist young people. This makes us very happy. Since a University education is expensive, and since most of our Baptist young people come from average homes, some financial help is often necessary. Realizing the importance of encouraging our Baptist youth to complete their education, the Burma Baptist Convention has set up the Judson Student Aid Fund. This fund is derived from payment by the Burmese Government for Judson College buildings it purchased after the war. During this current year, 160 worthy Baptist students are receiving a University education through loans, stipends

and scholarships they would otherwise be deprived of.

Our primary interest, of course, is in training men and women for competent work in the churches and Christian schools of Burma. Several regional Bible Schools throughout Burma as well as the Bible Schools and Seminaries in the Rangoon-Insein area have students who need help. This year 115 theological students are receiving Judson Student Aid assistance. These are preparing in Burmese, English, Karen, Chin and Kachin for the Lord's work.

We feel that the cause of Christ is enhanced as these many Christian young people improve themselves through education. Many churches will have well trained pastors. And Bible women will become servants of Christ with a rich understanding of their Bible and their tasks as well as a deep spirit of Christ-like love. Better Christian laymen and better church workers will make for a stronger witness for Christ in Burma in the years that lie ahead.

CULTIVATING CHRISTIAN HOMES IN BURMA

by U Ba Aye

The Christian Home Committee is part of the Burma Baptist Convention. One of the most urgent needs in the rehabilitation of the Christian work in Burma after World War II was the building up of Christian homes. The missionaries and national leaders realized early that there was nothing quite so important in the development of the Burmese people—the individual, society, and the church—as the Christian home; that if the home life of the community, the nation or the church declined, the heart and strength of the people was gone, and that a nation, a community, a church could be measured accurately by the strength and quality of its homes. Some of the early members that formed the committee were the late Mrs. Gustav Sword, Miss Marion Beebe, Miss Rebecca Anderson, Mrs. Chit Pe, and the writer, who for some time was the only male member of the committee.

The committee meets about once in two months. It has a part time director in the person of the writer. The work of the committee consists in conducting training courses for leaders and church members along with other groups, helping to or-

ganize Christian home committees in churches, and producing Family Life literature for homes and churches. In the latter work the committee is greatly helped financially by the Annie L. Prince Fund which is set aside for such productions.

This committee also gets out a Christian Home Magazine four times a year. This magazine is also the organ of the Burma Christian Council Christian Home Committee. Most of the members of this committee are also members of the Council committee. The part time assistant director of the Council committee is a Baptist pastor from Toungoo, Rev. Peter Hla.

The Committee sponsors a Christian Home Week which is observed by the churches for eight days a year. The Christian Home week for 1959 is from January 25 to February 1.

In short, the Christian Home Committee in conjunction with other committees of the BBC and the interdenominational committee is doing what it can toward the cultivation of the home as a more efficient instrument toward the building of the Christian Church and nation.

THE CONVENTION REACHES OUT THROUGH SERVICE

SERVING CHURCH AND NATION WITH ECONOMIC IMPROVEMENT

by Wm. D. Hackett

The establishment of strong local churches has been one of the fundamental aims of foreign missions. Usually this is interpreted to mean spiritually strong. But in societies in which rural peoples live in hand-to-mouth existence, (which is true of many parts of Burma), the term "strong" may carry fiscal connotations. The agricultural program of the Convention is grounded on the premise that 1700 rural churches in Burma need help in raising the economic level of their members in order that tithes and offerings will support the ministry and missionary outreach.

Since the last issue of the "Burma News" was devoted to agricultural work and projects, a general summary of methods used to accomplish this purpose will meet the requirements of this short article.

The *Agricultural Training School* at *Yedwinyegan* takes village boys and trains them to become better farmers. The *Bwe-Paku Ag. Center* at *Shwenyaungbin* experiments and demonstrates what to plant and how to cultivate on steep slopes found in many parts of Burma. The *Pao Rural Christian Center* near *Taungyi* distributes seeds and good quality pig and chicken stock throughout Burma as a method of increasing garden vegetables, pork, and egg production. The *Lahu School Ag. project* at *Pangwai* teaches schoolboys how to farm on mile-high hills in trans-Salween country. The *Pwo-Karen School project* at *Pyaw gon*, Kyonpyaw District, does the same for students under delta conditions. *Kachin Bible School* students at *Kulkai* learn to augment their salaries. Thus varied needs get diverse helps to build strong churches.

BAPTIST RELIEF SEEKS TO ALLEVIATE SUFFERING

by Mrs. Louise Paw

THE Baptist Relief Committee administers funds that are allocated to the Committee each year. It also tries to tap sources from which relief materials can be had and in some cases buys those that are urgently required. Some materials come as gifts and these too are distributed when needs are presented.

The Committee tries to operate through local sub-committees or representatives who are in closer touch with local situations. It also works in close cooperation with the Relief Committee of the Burma Christian Council.

For lack of funds we try to confine our relief work to emergency situations such as fire, floods, famine and areas of military and insurgent operations. Certain areas receive more relief measures because of the natural and continual hardship. These are the frontier areas such as the Chin Hills, Sumprabum area and the Eastern Shan States where food is scarce and living standards are exceptionally low. Schools in these areas are given special attention, for materials such as Vitamins

and Multi-Purpose Food are more effectively administered with amazing results.

In giving aid, we try to impress upon the recipients that though aid is not as much as is really required, it is given in token of Christian love, and much of this is given by people far away in USA who are concerned in the hardship of their fellowmen. To develop this same Christian concern in Burma, we appeal to our churches for relief in other countries and the response has been very encouraging.

The relief service that is done through the Committee is only a very small fraction of relief service performed by all our churches all the time. Individual relief measures too are considerable particularly in the villages where community feeling is very strong. It is impossible for us to keep track of these for purposes of statistics. But when we hear that a community has been struck by disaster and yet survived, we can be sure that Christian love has played a part.

MINISTERING CHRIST'S LOVE THROUGH MEDICINE

by Dr. James Ba Than Chain

SINCE the coming of Dr. Price to assist Judson in the early days of the mission; Medical work has been an integral part of the mission program. Today there are three hospitals and sixteen dispensaries throughout Burma which are a part of the Convention. These institutions served over 8000 inpatients and 53,000 outpatients according to 1957 statistics which were not complete.

In the past year we have rejoiced to see the re-opening of the Christian Hospital in Kengtung with the coming of Dr. Keith Dahlberg and family. Although his wife is a nurse, she is tied down with the care of the children, and the Convention has assigned Margaret Smith as nursing supervisor. Although Dr. Dahlberg is still having to give much time to building work, he has opened the outpatient work and is soon to open the hospital to inpatients.

We rejoice in the greater facilities for treating TB patients at the Moulmein Christian Hospital, also. The lovely new building was completed in the last year and is now serving to help meet this great challenge to health in Burma.

Other medical work continues to serve in various ways. The Rest

Haven in Taunggyi under Dr. San Hlaing fulfills the need for rehabilitation of TB convalescent patients. The leper work in the Kengtung area has continued for some time even without the help of a trained doctor. The Susan Haswell Leper Home in Moulmein has added new buildings and is doing excellent work under the guidance of Dr. Edwards. The Sir San Ci Po Hospital in Yedwinyegan in the Delta area serves a large area, and also trains a number of nurses for village work every year. The interdenominational medical work at Kemmendine continues to be a demonstration of Christian co-operation and Christian love in the service it performs in a needy part of Rangoon.

A new rural health centre has been opened by the Convention recently in Central Burma at a place called Launggi, near Padigon. Also new work is being begun in the Hukaung Valley Triangle area of the Kachin Hills of Northern Burma.

The Convention has a Medical Work Committee headed by Dr. Ba Than Chain whose duty it is to find ways to aid existing medical work and to find new opportunities to expand this service.

CHRISTIAN SCHOOLS SERVE THE CHURCH AND THE NATION

by Lloyd James

The Christian School has always played an important part in the program of the church in Burma. It is at the same time an evangelistic center, a service institution to the people of Burma, and a training school for leaders of the church. As such, the church and school have always worked very closely together from the days of Judson till present.

Today the government of the Union of Burma is pressing forward its public education program, and so the Christian school may not be needed so much for its public service as in the past, but it is still important to the churches as an evangelistic center and as a training school. That it is still a public service, also, is testified to by the crowded classrooms and the praise which comes from every quarter for the exemplary standards maintained by the Christian schools.

To assist these Christian schools the Convention has an Education

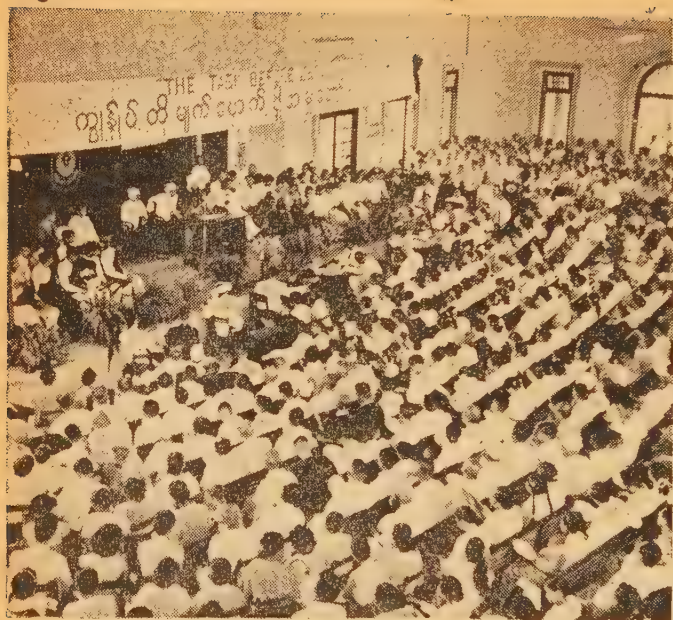
Committee which studies ways in which to improve the quality of service rendered by Christian schools. The committee has also recently drawn up a common syllabus for Primary Departments for private Baptist Schools. It also sponsored a teachers' refresher course during the vacation period. Last year about 200 teachers were in attendance.

Another function of the Education committee has been the distribution of Secondary School scholarship grants to deserving pupils. The source of this is from Mission grants, and last year 27 Baptist schools were aided in this way.

In all, there are 190 schools of all grades in Burma enrolling in 1957 20,296 pupils. 163 of these schools were entirely self-supporting. They employed 1048 teachers.

For a fuller report on education in Burma in all phases, see the October 1958 *Burma News*.





NINETIETH CONVENTION SESSION LOOKS TO TASK AHEAD

by Margaret Sawin

PICTURE OPPOSITE

Top: A part of the huge congregation of 2500 gathered in Cushing Hall for Sunday morning service, U Kyaw Than speaking.

Bottom: Missionary Robert Johnson from the Chin Hills finds the Convention offers him an opportunity to visit Chin boys attending Rangoon University.

"One holy Church of God
appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place."
(S. Longfellow.)

In the midst of national insecurity the Burma Baptist Convention met for its 90th annual meeting in Rangoon from October 24—26th, 1958. Once again the Commission of the Baptist Church in Burma met to share in fellowship and concern for "The Task Before Us"—the motto of the Convention.

For a newcomer to Burma, the first session was a pleasant surprise to observe in Cushing Hall at Baptist Headquarters, Rangoon. The Hall was pleasantly decorated with the motto, while behind it was the flag of Burma, the flag of the Christian Faith; and the emblem of the Burma Baptist Convention. Potted plants further enhanced the Hall's appearance. But the most colorful part was the congregation itself, made up of many racial groups of Burma, each of which wore its own colorful dress and headgarb. One could also study earnestness and devotion in the facial character of the people present.

After an opening devotional and business session, the first session was utilized to introduce new missionaries and special guests. These included Rev. and Mrs. Milton Combs, Miss Margaret

Sawin (one—year term), and Miss Florence Stansbury of the Board of Education and Publication of the American Baptist Convention. Fraternal delegates from other countries included Miss A. Kenwar, from the Baptist Mission School in Assam and two Karen gentlemen from Thailand. Another Naga delegate from Assam was to have come, but had difficulty leaving his area of the country.

The Convention heard a speech from the Chief Secretary of the Union of Burma, *U Khin Mg Pyu*, after which the stirring national Anthem was sung.

As usual, a number of racial groups made contributions through their music in choir, quartet, and solo forms.

A new addition to the Convention this year was the Commencement of the Burma Divinity School on the second day. With a colorful processional of the faculty and graduates in academic dress, the Commencement began. The graduating students delivered messages, with the charge to the graduates being given by U Ba Hmyin, Pastor of Lanmadaw Church. Previous to the Commencement, the various schools of the Convention gave their report.

The most colorful event of all was the Concert on the second evening, sponsored by the Burma Baptist Christian Endeavor Union. A number of youth and youth groups entertained an over-capacity

audience with various dances, song acts, skits, orchestral numbers, and a play. It was a colorful way of sharing in Burman culture and festivity.

One of the highlights of the Convention was the dignified worship service on Sunday morning. The City Mission Orchestra of Rangoon added much with its prelude and orchestral accompaniment. The preacher of the service was U Kyaw Than, Secretary of the East Asian Christian Conference.

Sunday afternoon found the delegates in group meeting of those interested in women's work and those interested in pastoral responsibilities. The Women's Meeting had Miss Kenwar as its speaker, in which she told of the work being done in Assam and the needs there.

The Convention closed with the dedication of new officers for the coming year on Sunday evening, with Dr. Paul Clasper in charge.

The task before Christians in Burma is great and most needful, but one is aware of consecration, sacrifice, and work in these leaders who carry the great responsibility of the Christian task in Burma.

"O living Church, thine errand
speed,
Fulfill the task sublime;
With Bread of life earth's
hungers feed;
Redeem the evil time!"
(S. Longfellow:)

CONVENTION PLANS FOR THE FUTURE

by Thra Tun Shein

ALTHOUGH our Baptist practice does not allow for anyone to speak for the churches, I might give my views and dreams as to what the Convention might accomplish in the next few years.

As most of my readers know, the Convention has been recognized as the main Baptist organization in Burma, and from the beginning of 1958 the American Baptist Foreign Mission Societies have recognized the Executive Committee of the Convention as the responsible field body. This sounds very good to most people, but to those who are to carry these responsibilities the words "responsible field body" give a different note.

I must say that this change over did not take us unaware, because we have been thinking and talking about it for the past few years. However, our preparation to take over has been much slower than the Mission willingness to hand over. Thus, only with much

effort on our part and with the help of our missionaries we have managed to struggle through these years. And now looking forward to the future years there appears to be many encouraging factors amidst the foreseeable obstacles. For instance, we have these three important anniversaries as incentives to move ahead—1963, the 150th anniversary of Dr. Judson's landing on Burma soil; 1964, the 150th anniversary of the American Baptist Foreign Mission enterprise; 1965, the 100th anniversary of the formation of the Burma Baptist Convention. We are now drawing up plans to celebrate these dates. These plans include celebrations throughout the length and breadth of Burma, sending fraternal delegates to the celebrations in America in 1964, planning an evangelistic advance from 1961 to 1965, and inviting delegates from abroad to visit our celebrations in 1965. All of this will require prayer and

work, and we invite the prayers of all of our readers.

Now, the dreamer comes in. By the time that we have passed the 100-year mark we should look different—no, not like an old man who has observed his 100th birthday. Not a bit. What I foresee is an organization similar to the American Baptist Convention with its Home and Foreign mission programs and its Unified Budget. By that time, we should also have full-time executives in the various organizations that are related to the Convention. We should also have our missionaries within the country and without. We also hope to have "foreign" missionaries in greater number than we now have, both from America and from other countries. Our Convention office will also be manned by half a dozen better trained and qualified executives with a full office staff.

One little departure from the American Baptist system is that we are organized on a language basis rather than on a geographical division. Unless a person has been

with people of different language and racial background, he cannot fully understand the problems involved. Added to this, the Burma Mission had operated as various language mission stations or areas for nearly 100 years. We are just beginning to get to know one another better after the last World War, and are now beginning to have closer fellowship. It will take us some years to become really one in Christ. Hence, with these new responsibilities and with these three important years as incentives, we hope that the various races in Burma will work together much better. These new responsibilities will also help them to see themselves as a part of the whole Christian brotherhood in the world and will awaken them to the World Mission task.

May God lead us on to this greater and world-wide task. May He give us the strength, the courage and the vision. May He bring us together in Him for the accomplishment of His task. Amen.



KAREN WOMEN'S INSTITUTE AT TOUNGOO

by *Charity Carman*

A GAIN our hearts were humbled as we faced an inspiring audience of women, young and old, on November 11th. They had walked miles, ridden on crowded buses and in trucks on top of goods over terrible unpaved roads just to represent their Women's Societies and enjoy the Christian Fellowship of this year's Institute. Many of these women never get away from home any other time of year. Some during this year have lost everything except their faith and courage, becoming refugees in the villages and homes of others. Still others, in the mountains, are in larger villages, with enough fruits and vegetables and some fish. But they can't market many of these to buy rice, for most of the roads to town are closed to them. No medicine and vitamins can go to them either. This is Civil War !

In spite of this 159 women registered for six days of study, fun and worship. They came, 64 from 23 Paku societies; 36, from 15 Bwe-Mo Pwa societies; 13, from 9 Keh Ker Kehba societies. Besides these there were seven visitors from Moulmein, Thamaing, and Kayah State. Then 30 women from the Trinity Bwe and Paku Societies in town.

Thramu Rebecca, our president, was as always, the life and soul of the whole group. Her energy and devotion never flagged as she and a fine Irish missionary here taught

the women how to breathe better as they sing and thus enjoy more old and new songs. Mrs. Peter Hla, the splendid Paku pastor's wife, taught and demonstrated some new practical and tasty cooking recipes.

Thra Peter Hla, the capable Paku pastor, now giving half time to Christian Home and Family life for all denominations in Burma, taught and showed film strips on that subject. Miss Eleanor Smith, missionary nurse from the Christian Hospital in Moulmein with a staff helper, gave some very practical, educational talks and demonstrations to the women. Miss Carman, with Mrs. Tun Ne's splendid assistance, taught some lessons on the Holy Spirit, using the book of Acts as the basis.

The concert night was great fun, with Mrs. Po Ba, a clever Bwe, impersonating Dr. Marshall as he and his wife tried to win some animist Karens to belief in the true God. The final service on Sunday, with Mrs. Peter Hla conducting it, was very inspiring. In the various women's talks, our theme for the year was emphasised, Ps. 119 verse 172, "My tongue will sing of thy word, for all thy commandments are right." As the women all sang the beautiful song in Karen, composed by Rebecca, I could picture all these women, living and singing for their Master all over this area.

BURMA CHRISTIAN COUNCIL ANNUAL MEETING

by F. G. Dickason

THE Annual Meeting of the Burma Christian Council, the body of cooperating Protestant Church denominations in Burma, was held at the Morton Lane—Judson School, Moulmein, from November 22 to 26, 1958. The theme of the meeting was "The Mission of the Church". Altogether 120 persons were registered.

Dr. Paul Clasper of the Divinity School, Insein, conducted three devotional sessions on the general theme, "The Mission of the Church"; he treated this subject under three heads: "The Church's Lord", "The Church's Message", and "The Church's Power".

On the first day of the meetings there were two addresses, one by Rev. U Ba Hmyin on the general theme of the meetings, and the other by Dr. U Hla Bu on "The Life and Mission of the Church in Relation to Other Faiths". These addresses raised many questions for discussion and study by the two commission groups into which the delegates were divided. Rev. Peter Hla and Rev. U Maung Gale later reported the findings of the two commission groups at a plenary session of the Council.

The business sessions of the

Council heard the reports of its officers and committees, and discussed such matters as the East Asia Christian Conference, Christian radio broadcasting, property problems, the Christian Marriage Act, and the structure and functions of the Council itself.

A formal reception was held on the School lawn on Monday evening. Distinguished visitors from Moulmein, including the Commissioner, attended. After refreshments were served, U Ba Hlaing welcomed both the visitors and the delegates. The Commissioner replied suitably on behalf of the visitors. At the conclusion Dr. U Hla Bu, on behalf of the Burma Christian Council, thanked the Moulmein reception committee for their hospitality.

The final service of the annual meeting was one of dedication and challenge to fulfill the mission of the Church in faith and power. At the close of the service all went from the church carrying lighted candles, to form a large circle on the lawn. The singing of "Blest be the tie that binds our hearts" closed those sessions of interdenominational fellowship, business, and inspiration.

IN MEMORIAM—GEORGE CHRISTOPHER DAVIS 1900—1958

The Christian Community of Burma was terribly shocked to learn of the sudden passing of Mr. George Davis on Sunday evening, December 7th, 1958. Mr. Davis went to Moulmein to attend the Burma Christian Council meeting in late November. It was noticed there that he seemed to be under considerable nervous tension. His state of nervous tension continued and we felt that it was a nervous breakdown after his heavy burden of work. He was given sedatives to help him to rest and we felt reassured that he would be rested and back with us again in about a month's time. However he seemed to weaken very rapidly and passed away quietly on Sunday night, after just a week of hospitalization.

It was very hard to realize that he who had been so actively engaged in school work and Christian activities in Rangoon was so quickly gone, and the Immanuel church was thronged to overflowing with people from all walks of life who came to his funeral to pay their respects. Mr. Davis has given a life of service to the Christian community of Burma. He attended Baptist English High School and Judson college in his youth, and later became a teacher at Baptist English High School, in which capacity he served up to the Second World War. Following the war, as English High School did not reopen, Mr. Davis served as a Senior Master at the St. John's Diocesan Boys School nearby.

Mr. Davis was an active sportsman, teaching boxing, and taking charge of the annual sports day programs. In his later years his strength did not permit him to continue these activities, but he served as President of the Burma Baptist Convention in 1955 and as a member of its Executive Committee. He was Secretary of the Rangoon Teachers Union and Secretary of the Burma Christian Council Committee on Education. He had been a teacher in the Immanuel Church Sunday School and at various times church treasurer, trustee, and in later years, Chairman of the Board of Deacons.

We shall remember Mr. Davis also in his emphasis on togetherness. He was able to cross lines of denomination and religion that often separate people, and show in himself a feeling of the oneness of Christians.

To a large extent he gave his life for youth—for their development as a teacher and as a religious leader.

We shall long feel in Burma the impression of his life in our midst and the witness that he wrought out through unceasing toil and struggle as he sought to live for His Master.

Rangoon Receives

WORLD STUDENT CHRISTIAN CONFERENCE

An international conference of Christian university student leaders from twenty-five countries in Asia and other parts of the world met in Rangoon from December 28th to January 7th. Among more than 100 delegates taking part were fifteen university professors from Asian universities, including lecturers U Kyaw Than and U Ba Hmyin of Burma.

The conference was sponsored by the World's Student Christian Federation. The Burma Student Christian Movement which is a branch of the WSCF, under the leadership of Dr. Hla Thwin, Chairman, and U Khin Maung Din, General Secretary, was host to their fellow students abroad. Rev. and Mrs. Bob Bates, workers with the WSCF in Asia, have been in Burma since November making arrangements for the conference.

The meetings were planned to study and discuss together the responsibility of Christian students in the life of New Asia, under the general theme, "God's People in God's World", Young people from many countries, including Japan, Philippines, Korea, New Zealand, India, Burma, Indonesia, India, Hongkong, and others—enjoyed Christian fellowship and inspiration together.

Congratulations !

Mrs. Clay (Janet) Erickson, on December 17, passed the Burma Christian Council Elementary Examination in Burmese "with credit" making a grade of 87 out of possible 100. In "conversation" she made 24 out of a possible 25.

Engagement Announced

Miss Eleanor Smith, Baptist Missionary nurse in the Christian hospital at Moulmein since 1954 and daughter of Mr. and Mrs. Joseph Smith (formerly Baptist missionaries at Pyinmana), and Rev. Robert Howard, American Methodist missionary at Syriam (Burma) announced their engagement in December and will be married at Moulmein February 12. After a brief honeymoon to Amherst, they will be living at Syriam.

Former Missionary Visits Burma.

Rev. Cecil Hobbs, former Burma missionary, now with the U. S. Library of Congress in Washington, D. C., arrived on November 1st to do research on recent publications, and stayed at the Guest House until December 11th, except for ten days from November 25th to December 4th during which he visited stations in Upper Burma. He renewed old acquaintances, and spoke before groups and churches a number of times.

COMINGS—

Miss Rebecca Anderson is scheduled to arrive in Rangoon via air February 4, after nearly a year's furlough in the States.

Rev. and Mrs. Donald Crider and sons, Ronald (10), Raymond (8), and Roger (4), arrived in Rangoon from furlough to America on board the M. V. Worcestershire, January 2. They have resumed their work at Kutkai.

Miss Mary Ellen Williams, a new missionary, arrived also on the M. V. Worcestershire January 2. She will be living in Rangoon; and after Burmese language study, will work through the Burma Baptist Convention helping as an advisor to the Baptist schools in Burma in the field of science.

—AND GOINGS

The Baptist missionary children of Burma who attend school in Kodaikanal, South India, left Rangoon January 16 by air to return to their studies. Those going were Dick Johnson, and the Tegenfeldt children, Judy, Alice, and John.

Mrs. Herman (Ruth) Tegenfeldt, with sons David and Paul, also went to India with the children. Ruth has been convalescing for several months because of a lung ailment. Now doctors in Burma have advised her to go to the Christian hospital in Vellore, South India, for further examination and treatment. David and Paul will be staying with missionary friends in another mission station, Nellore, while their mother is in the hospital. Friends both in Burma and USA will surely uphold Ruth in prayer at this difficult time—for the Tegenfeldts.

Missionaries' Relatives Visit Burma

The Karen Baptists of the Tavoy-Mergui Karen Baptist Association were delighted to welcome the Misses Virginia, Flora, and Mary Sutton of Baltimore, Md., and Mrs. Paul W. Sutton of Cincinnati, Ohio, U.S.A. to their dedication of the Ma Ma Marion Sutton Memorial Church, Tavoy, on the 4th January, 1959. Also Walter A. Sutton, Jr. from Singapore was present. These guests are the sisters and son of Walter D. Sutton, Sr., missionary in Tavoy.

Rev. and Mrs. W. C. Osgood and son, American Baptist missionaries of Hatigarh, Orissa, India were in Burma during January. They came to visit their daughter, Mrs. Clay (Janet) Erickson and her family. The Ericksons are American Baptist missionaries stationed in Moulmein.

MEDITATION ON THE DECK OF A BURMAN RIVERBOAT

By Paul D. Clasper

I stand in a great tradition—
In the tradition of those who have stood on the deck
And heard the sound of the waves,
And have seen the moon filter its rays through the warm
evening mist
And headed for a distant city to preach the Word of God.

This is the tradition of those who dare to think they have seen
the heavenly vision, however dimly and intermittently.
And who are content with nothing less than a determined
effort to obey it, however feebly and falteringly.

And when the cynic,
Whether without or within, taunts:
"What is this vision glorious?"
Words fail.
But for such as they are, the vision means
A growing conviction that God
might really be like Jesus Christ,
That the knowledge and realization of this is the most potent
seed-for-good which can be sown
Therefore, worth any expenditure I am able to make,
And that in the spending of self in this task
Even my modest gestures may be
Energized by the might of the Eternal Spirit.

This is the tradition to which I belong.
Not to a sect of the perfect,
The always loyal, the never doubting,
But to the fellowship of the restless and the questing,
To those who think this Gospel may be true,
To those who risk all to test that thesis with a life.

AMERICAN BAPTIST MISSIONARIES IN BURMA

HAKA, CHIN HILLS,

Rev. and Mrs. R. G. Johnson

INSEIN, Seminary Hill

Miss Marion Beebe

Dr. and Mrs. Paul Clasper

Miss Dorothy Rich

Miss Alice M. Simmons

Miss Margaret Sawin(temporary)

KENG TUNG, Shan States

Kengtung Christian Hospital

Dr. and Mrs. Keith Dahlberg

Miss M. B. (Peggy) Smith

KUTKAI, A.B.B. Mission

Northern Shan States,

Rev. and Mrs. D. M. Crider

MAYMYO, A.B.B. Mission

Miss Ecco Hunt

MOULMEIN, Christian Hospital

Dr. Dorothy Gates

Miss Ruth Keyser

Dr. Bina Sawyer

Miss Eleanor R. Smith

MOULMEIN

Rev. and Mrs. C. R. Erickson

No. 12 Mission Road

Miss M. E. Shivers

No. 11 Mission Road

MYITKYINA, A.B.B. Mission

Rev. and Mrs. H. G. Tegenfeldt

PANGWAI, via Loimwe P. O.

Eastern Shan States

Rev. and Mrs. P. W. Lewis

RANGOON, 143 St. John's Road

Rev. and Mrs. R. W. Beaver

Rev. and Mrs. R. E. Brown

Rev. and Mrs. Milton Combs

Dr. and Mrs. F. G. Dickason

Rev. and Mrs. Lloyd James

Rev. and Mrs. Harold Schock

Rev. E. E. Sowards

Miss Lucy F. Wiatt

SUMPRABUM, Kachin State

Miss Lucy Bonney

TAUNG GYI, Shan States,

Dr. and Mrs. W. D. Hackett

TAVOY, A.B.B. Mission

Rev. Walter Sutton

TOUNG OO, A.B.B. Mission

Miss Charity Carman

YEDWINYEGAN, Myaungmya

Miss Emilie Ballard

ON LEAVE IN THE U.S.A.

Miss Rebecca Anderson

Rev. and Mrs. L. A. Crain

Rev. and Mrs. E. T. Fletcher

Rev. and Mrs. David Stimson